Minjung Theology A Korean Contextual Theology

This title portrays two primary doctrines of sin, posited in the last half-century, the 'structural sin' type and the 'relational self' type. After an introduction to the current discussion on the doctrine of sin, two nineteenth century rejections of individualistic conceptions of sin are expositied and critiqued. The book concludes with recommendations drawn from the preceding analyses for further understanding of the social dimensions of sin.

Korean history and experience testify to the depth of human suffering, 'haan.' Those who are familiar with the 'han' from minjung theology may question the word 'haan' since the spelling, han, is more commonly known among Koreans and Westerners. Although they are two distinct concepts, haan and han, minjung theologians use the spelling 'han' indiscriminately for both and so foster a confusion, particularly for English speaking readers. This study delineates the nature of han and differentiates it from haan.

The Jewish-Christian dialogue continues to be a challenge for Christian theology, calling for a rethinking of Christian hermeneutics. Hans Ucco widens the arena for Jewish-Christian dialogue and proposes a constructive interaction between contextual theologies and Jewish-Christian dialogue. Minjung theology from South Korea and Dalit theology from India have creatively worked with the concepts people, peoplehood and People of God. The Jewish-Christian dialogue has likewise delved into the question of People of God. An encounter between these two worlds might be mutually enriching and challenging.

This work offers a compendium of different christologies from Africa, Asia and Latin America, and in so doing provides a good introduction to the theologies of the Third World generally. But it is more than an encyclopaedic account; it asks what these christologies have in commone and where they differ, and what they mean for ecumenism. Some of the figures discussed here, like M.M. Thomas and Stanley Samartha from India or C.S. Song from Taiwan and Kosuke Koyama from Japan, Leonardo Boff and Jon Sobrino from Latin America, James Cone from the USA and Alan Boesak from South Africa, may be familiar. But there are also many new and significant names, particularly from Africa, where new titles for Christ are being created which seek to express the significance of Jesus in the categories of African thought. There are also accounts of Korean Minjung theology, Indian Dalit theology and Japanese Burakumin theology, expressing the pictures of a suffering Christ created by a suffering people.

Emphasizes the need for ecumenical dialogue, exemplified through analysis of South Korean Minjung theology and West German post-Holocaust Christian theology. Pt. 2 (pp. 81-170), "Theology after Auschwitz", discusses the development of post-Holocaust theology in West Germany in both the Protestant and Catholic Churches and various problems it has aroused in terms of hermeneutics, exegesis, Christology, ecclesiology, and political theology. Shows how some Christian approaches perpetuate anti-Judaism while others are bent on overcoming the age-old prejudices.

The question of contextual theology and its relevance to Africa in this time of globalization, whereby there are rampant uncontrolled changes in cultures, technologies, economic policies, and even people’s religious lives, is very urgent. How is contextual theology relevant in the ever-changing contexts of the church in Africa? Indeed, there are a number of challenges which contextual theology faces within the church in Africa, which need to be addressed contextually. Some such challenges include poverty, rampant violence, homosexuality, alcoholism, the resurgence of prosperity gospel materialistic prophets and incurable illnesses like Ebola, HIV and AIDS, and the current coronavirus (COVID-19). However, which context in Africa? Context in Africa, as in other parts of the world, is always in flux; it is complex and fluid. There is no permanent context. The experience of Jesus in such a changing context needs to be rediscovered depending on what transpires in each particular place at a particular time. This book addresses some of the overarching challenges that face contextual theology and how such challenges should be addressed by the church in Africa in contemporary ever-changing context for it to be relevant in Africa. It also highlights the need to move from liberation and inculturative theologies to reconstruction theology in dealing with the challenges of the current church. Hence, the book is important to students and scholars engaging in practical, systematic, biblical, and contextual theologies in all their branches.

Marginality poses a framework that justifies and upholds development of contextual theologies without becoming itself dominating. Jung Young Lee aims to address the dilemmas of contextual theology, not by moving one or another group from the margin to the center, but by redefining marginality itself as central. On November 16, 2017, Pope Francis tweeted, "Poverty is not an accident. It has causes that must be recognized and removed for the good of so many of our brothers and sisters." With this statement and others like it, the first Latin American pope was associated, in the minds of many, with a stream of theology that swept the Western hemisphere in the 1960s and 70s, the movement known as liberation theology. Born of chaotic cultural crises in Latin America and the United States, liberation theology was a trans-American intellectual movement that sought to speak for those parts of society marginalized by modern politics and religion by virtue of race, class, or sex. Led by such revolutionaries as the Peruvian Catholic priest Gustavo Gutierrez, the African American theologian James Cone, or the feminists Mary Daly and Rosemary Radford Ruether, the liberation theology movement sought to bridge the gulf between the religious values of justice and equality and political pragmatism. It combined theology with strands of radical politics, social theory, and the history and experience of subordinated groups to challenge the ideas that underwrite the hierarchical structures of an unjust society. Praised by some as a radical return to early Christian ethics and decried by others as a Marxist takeover, liberation theology has a wide-ranging, cross-sectional history that has previously gone undocumented. In The World Come of Age, Lilian Calles Barger offers for the first time a systematic retelling of the history of liberation theology, demonstrating how a group of theologians set the stage for a torrent of new
religious activism that challenged the religious and political status quo.

Minjung Theology Today

A Contextual Study of the Jewish-Gentile Difference in Galatians and Romans

Inculturation, Interreligious Dialogue, Integral Liberation

A Protestant Theology of Passion

Theology in a New Key

Asian Christianity and Theology

The Theological Journey of Ahn Byung-Mu in His Own Words

Christian Theology in Asia

Shamans, Nostalgias, and the IMF

Marginality

Intercultural Christology

Religion and Social Formation in Korea

Asian Culture and Christian Faith

Mangoes Or Bananas?
This special issue presents discussions of the role and meaning of religion for Korean society. Covering wide-ranging time periods, the authors explore with their own cases four major characteristics of Korean religion: Creativity, Greater Responsiveness, Adaptability, and Prophethood. Their topical religious traditions include Neo-Confucianism, Christianity, Buddhism, and Korean new religious movements.

Paul lies at the core of the constant debate about the opposition between Christianity and Judaism both in biblical interpretation and public discourse. The so-called new perspective on Paul has not offered a significant break from the formidable paradigm of Christian universalism versus Jewish particularism in Pauline scholarship. This book liberates Paul from the Western logic of identity and its dominant understanding of difference. Drawing attention to the currency of discourses on difference in contemporary theories as well as in biblical studies, the author critically examines the hermeneutical relevance of a contextual and relational understanding of difference. He applies it to interpret the dynamics of Jew-Gentile difference reflected particularly in meal practices (Gal 2:1-21 and Rom 14:1-15:13) of early Christian communities. ‘Paul and the Politics of Difference’ argues that by deconstructing the hierarchy of social relations underlying the Jew-Gentile difference in different community situations, Paul promotes a politics of difference. This affirms a preferential option for the socially ‘weak’ - solidarity with the weak. Paul’s politics of difference is invoked as the potential for liberation in a vision of egalitarian justice in the face of contemporary globalism’s proliferation of difference.

The term ContactZone was coined in postcolonial discourse to signify the place where cultures and religions meet. It implies that first contact, cultural-religious exchange and conflict have always been determined by power-relations. Through making use of communication theories, hermeneutics and aesthetics intercultural theology generates new terminologies and theoretical tools to explore these interactions. Its scope ranges from issues such as dialogue and syncretism to fundamentalism and ethnicity. Perspectives of culture, religion, race, class and gender alike are involved in the necessary multi-axial approach. ContactZone is going to create a space where a choir of multiple voices is responding to the challenges of the cultural religious pluralism of the 21st century.

The majority of the world's Christians now live outside Europe and North America, and global Christianity is becoming increasingly diverse. Interest in the history and theology of churches in non-Western contexts is growing rapidly as 'old world' churches face this new reality. This book focuses on how Asian Christian theologies have been shaped by the interaction of Christian communities with the societies around them and how they relate to the specific historical contexts from which they have emerged. The distinctiveness of Asian Christianity is shown to be the outcome of dealing with various historical challenges. Questions addressed include: • How does Asian Christianity relate to local socio-cultural, religious and political environments? • What is distinctive about the historical development of Asian theologies? • How have Asian theologies contributed to contemporary theological discussions within world Christianity? For a time of peril, world-renowned theologian Jürgen Moltmann offers an ethical framework for the future. Moltmann has shown how hope in the future decisively reconfigures the present and shapes our understanding of central Christian convictions, from creation to New Creation.

What does global biblical studies look like in the early decades of the twenty-first century, and what new directions may be
discerned? Profound shifts have taken place over the last few decades as voices from the majority of the globe have begun and continue to reshape and relativize biblical studies. With contributors from Africa, Asia, the Pacific, Europe, Latin America, the Caribbean, and North America, this volume is a truly global work, offering surveys and assessments of the current situation and suggestions for the future of biblical criticism in all corners of the world. The contributors are Yong-Sung Ahn, George Aichele, Pablo R. Andiñach, Roland Boer, Fiona Black, Philip Chia, Nancy Cardoso Pereira, Jione Havea, Israel Kamudzandu, Milena Kirova, Tat-siong Benny Liew, Monica Melanchthon, Judith McKinlay, Sarojini Nadar, Jorge Pixley, Jeremy Punt, Elisabeth Schüssler Fiorenza, Fernando F. Segovia, Hanna Stenström, Vincent Wimbush, and Gosnell Yorke.

This book provides a comprehensive exploration of Asian Christianity and Theology, with emphasis on how it has developed in different parts of the continent and in the different eras, especially since the end of colonialism in Asia. Asian Theology refers to a unique way of theological reflection characterized by specific methodologies that evolved in postcolonial Asia. Premised on the thinking of Asian Church leaders and scholars, its focus is on the dialogue with the many cultures (inculturation), many religions (interreligious dialogue), and many poor (integral liberation) of Asia. The book looks at each of these ministries in detail, foregrounding Asian biblical hermeneutics, Christianity's engagement with Hinduism, Confucianism, and Islam, Asian Women's Theology, and the rise of Pentecostalism. The volume is valuable reading for scholars of religious studies, theology, world Christianity, Asian religions, and Asian studies.

"This autobiography combines the personal story of Ahn Byung-Mu, one of the foremost Asian theologians, with the history of the Korean nation in the light of the dramatic social, political and cultural upheavals of the 1970s. It records the history of minjung (the people's) theology, one of the vigorous theologies to emerge in Asia, Ahu's involvement in it, and his interpretations of major Christian doctrines such as God, Sin, Jesus, and Holy Spirit from the minjung perspective. The volume also contains an introductory essay which situates Ahn's work in its context and discusses the place and purpose of minjung hermeneutics in a vastly different Korea"--

This book brings together prominent voices from the global North and South to present brief analyses of liberation theology's future. It includes leaders in the field along with the newest voices. Each of these pieces was presented in the American Academy of Religion in the first five years of the Liberation Theologies Consultation.

In this volume, an attempt is undertaken to highlight the genesis, progress, and transformation of Asian contextual theology of minjung, introducing its historical point of departure, its development, and its transformation in light of younger Korean and Korean American scholars' endeavors. In this regard, the new Asian contextual theology, which is emerging, strives to integrate both minjung and the wisdom of World Religions into its own framework and direction, assuming the character of a public theology and remaining humble and open before God's mystery while featuring its association with minjung in a holistic way.

The quest for the contextual meaning of the life and teaching of the historical Jesus seems to be a perennial question. Given the religious, cultural and social situation in Korea as well as in Asia generally, any theological reflection should be both contextually relevant and faithful to the Gospels. This thesis attempts to articulate the Jongshin ('Spirit or Teaching') of the historical Jesus, the Master of Christianity, using the concept of mokmin ('to serve the people'), which comes from the intellectual heritage of the Korean people, as a hermeneutical key. In the endeavour to present a mokmin perception of the historical Jesus, it is necessary to respond to minjung theology in Korea. Developed in the 1970s and 1980s in Korea when people suffered under political oppression and economic exploitation, minjung theologians found the biblical basis for their theology of liberation in their description of the historical Jesus. They perceived Jesus' status as a minjung, who identified himself with the minjung and denied himself any leadership role among the minjung. This thesis argues that we should not confuse Jesus' being and the character of his ministry. Jesus was not a minjung, but a royal figure. The perception of Jesus' mission as a minjung movement or as a minjung revolt is also refuted. Jesus' mission is characterised by his mokmin praxis in that a royal figure sided with the lowest people in the society. The mokmin praxis of Jesus is grasped in three aspects: solidarity with the poor min ('people'), awakening the social responsibility in Jesus' community and pedagogy of the oppressors, i.e., the Jewish religious leaders and the rich in the society. First, we observe that there should be no question about Jesus' mission for the poor min.
Jesus broke the social and religious barriers in Judaism to reach out and side with the poor and suffering min, which is most dramatically demonstrated in his healing ministry. Jesus became the source of hope for the poor min by taking the initiative in releasing the han ('the accumulated grief') of the people. Secondly, Jesus envisioned a society in which no status distinction among its members exists and social justice is established. For this, Jesus selected the twelve disciples as representatives of the community and as transmitters of Jesus’ Jongshin, and inculcated them to embody mokmin praxis. Thirdly, Jesus demonstrated his intention to be the pedagogue of the oppressors. Jesus consistently challenged the Jewish religious leaders and the rich members of the society to accept his teaching and side with him for mokmin praxis. We perceive that Jesus’ mission as the pedagogue of the oppressors was even more radical than his gesture to side with the poor min, for the cost of Jesus' pedagogy of the oppressors was his life. What we attempt to demonstrate in the thesis is not only to present an authentic and contextual perception of the Jongshin of the historical Jesus but also to expose the failure of minjung theology to present a holistic image of the historical Jesus to the Korean people. (Its historical contribution in Korea to the democratisation movement in the 1970s and 1980s is beyond the scope of our discussion.) The theological significance of this study is that the perception of the historical Jesus as mokmin Jesus provides both a biblically faithful and a contextually relevant understanding of the historical Jesus. The broader theological implication of this study is linked with the concerted effort to discover Korean questions and, furthermore, to build a Korean and an Asian way of doing Christian theology.

The Quest for an Authentic Asian Christian Theology
Encyclopedia of Christianity in the Global South
The Many Faces of Jesus Christ
The Vitality of Liberation Theology
Models of Contextual Theology
Ethics of Hope
The World Come of Age
Asian Contextual Theology for the Third Millennium
The Role and Meaning of Religion for Korean Society
The Donghak Concept of God/heaven
Identity in Community
An Intellectual History of Liberation Theology
A Dialogue Between Minjung Theology and "theology After Auschwitz"
Contextual Perspectives in Korean Pentecostalism

The rapid growth of Christianity in the global south is not just a demographic shift—it is transforming the faith itself. The Encyclopedia of Christianity in the Global South traces both the history and the contemporary themes of Christianity in more than 150 countries and regions. It includes maps, images, and a detailed timeline of key events.

This study sets Korean Pentecostalism firmly in the Korean context. It shows the roots of Korean Pentecostalism in Korean culture and history, and discusses its relation to Minjung theology. Some of the American evangelistic campaigns in Korea are also discussed. Korea has its own Pentecostal churches but more important is the influence of the Pentecostal Movement on that country's rapidly-growing churches in general. The originality of Korean Pentecostalism and its difference from American/European Pentecostalism is clearly highlighted.

The main concern of this dissertation is to research the relationship between contextualization, syncretism, and indigenization and compare these to Shamanism and the Minjung Theology toward an authentic contextualization in the Korean context. The first reason of the study is missiological of discerning theological contextualization from cultural contextualization. The second reason is of a social kind where a society opposes Christian mission. Exclusive nationalism and a cultural reactionism of a society may lead to rejecting not only western culture but Christian mission as well. Both the missiological and social challenges can be reduced by the authentic contextualization of Christianity. First, contextualization requires a basic understanding of the reciprocity between the gospel and culture. The gospel and culture have different characteristics. The gospel is unique, absolute, unchangeable, kerygmatik, by God's revelation, and theological. Culture is variable, relative, changeable, linguistic, by human hands, and anthropological. When mission communicates the gospel within culture, the gospel has cultural
factors and cross-cultural factors. It is hard for mission to separate the gospel and culture because both are very closely interrelated. Their relationship is dependent on as well as conflictive with each other. Thus, the church has been called to debate the reciprocity between them by using a number of concepts: Accommodation, Quarantine Approach, and Pluralism. Contextualization also includes the discussion of the gospel’s relation to other religions: Inclusivism, Exclusivism, and Pluralism. Contextualization is to communicate the gospel in a context. Therefore, contextualization is useful for mission to connect between Christianity and the context. However, contextualization can go too far and lead to theological syncretism. Contextualization is temporary, flexible, open, and in the process while indigenization is traditionalized and the destination of contextualization. In the Bible, the issues related to contextualization are raised with individuals such as Joseph, Paul, and Jesus who contextualized themselves to communicate the word of God with people who lived in different cultures. Korean Christianity needs to apply the authentic contextualization to the Korean context. As is well known, Korean Christianity has been influenced by Shamanism. Thus, Korean Christianity has shown some shamanistic factors: seeking earthly blessings, believing a shamanistic concept of God, regarding clergy as shamans, opening for ecstatic worship, and embracing supernatural works of the Holy Spirit. Although they were inevitable for Korean Christianity in the process of contextualization, they still remain a missional task for Korean mission in order to overcome the confusion between the gospel and Shamanism. Theological differences between Shamanism and Christianity provide Korean churches with important criteria on how Korean Christianity can indigenize Christianity into the Korean context while avoiding theological syncretism. More apparent syncretism is Minjung Theology in the Korean context. Minjung Theology reveals serious and sharp theological differences between Scriptural doctrine and theology such as a political and economical gospel. For the authentic contextualization, Korean Christianity needs to develop a disciplined approach by paying respect to the gospel as it is preached and taught in the Korean context; a balance between the Bible and the recipient culture; an open-ended dialogue between the gospel and culture; transforming syncretistic beliefs and worldviews into a Biblical belief and worldview; observing authentic hermeneutics of the Bible; teaching Biblical doctrine; and helping missionaries or missionar workers toward an authentic contextualization. The series Religion and Society (RS) contributes to the exploration of religions as social systems- both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

"I do not think there are any issues on the theological and human scene more important than the ones liberation theologians are raising," says Robert McAfee Brown. In this book Brown explores how we can respond to liberation theology without condescension, arrogance, or co-optation. He surveys in detail the kind of challenges to North American Christians issued by South American theologians. He then calls upon the church to work to make itself what it ought to be and to take sides politically in support of human rights.

Original Scholarly Monograph

The Vitality of Liberation Theology argues for the ongoing necessity of a liberating theology in a world of endemic poverty and economic globalization. Although some have declared liberation theology’s demise, or even its death, Nessan articulates the imperative and logic of it for a new generation. Latin American liberation theology burst forth as the most original and compelling theological movement from the developing world in the modern period. The story of the emergence and proliferation of liberation theology, as well as the opposition to this movement both within and without Latin America, is one of the most significant and lasting developments in Christianity since the last third of the twentieth century. Together with other forms of liberating theology from contexts of oppression in diverse parts of the world (anti-apartheid theology in South Africa and Namibia, Minjung theology in Korea, Dalit theology in India, or Palestinian liberation theology), Latin American liberation theology takes a prophetic stand against the hegemony of the status quo and joins league with other subaltern peoples in the cause of freedom from all forms of subjugation and oppression. The dawn of Latin American liberation theology inaugurated a new era in the global theological landscape. When we say that God is rice . . . we take rice as the symbol of God’s gift of life. The provocative title is actually the title of the first essay in the book that explores how the gospel calls us to live in harmony with nature and neighbor, to secure just social organizations and be open to renewal. The Community of the Magnificat is a penetrating study of the interaction between Christ and culture in Asia. The Ethics of Betweeness is a case study of Sozo Tanaka who was one of the pioneers of the ecological movement and the people’s movement in Japan. Christ of Wabi is a Christian reflection on beauty in the Japanese cultural context.

Korean Pentecostalism

Haan of Minjung Theology and Han of Han Philosophy

Thinking the Faith from the Ground Up

Minjung Theology
Based on actual events, The Guest is a profound portrait of a divided people haunted by a painful past, and a generation's search for reconciliation. During the Korean War, Hwanghae Province in North Korea was the setting of a gruesome fifty-two day massacre. In an act of collective amnesia the atrocities were attributed to American military, but in truth they resulted from malicious battling between Christian and Communist Koreans. Forty years later, Ryu Yosop, a minister living in America returns to his home village, where his older brother once played a notorious role in the bloodshed. Besieged by vivid memories and visited by the troubled spirits of the deceased, Yosop must face the survivors of the tragedy and lay his brother's soul to rest. Faulkner-like in its intense interweaving narratives, The Guest is a daring and ambitious novel from a major figure in world literature.

The cross carries the polar memories of history. One memory is the terrible violence imposed on Jesus, and the other is the memory of faith in the midst of the deepest abyss in human history. A theology of the cross contextualizes the dangerous combination of these memories in the present reality of life and death. A theology of the cross is thoroughly preoccupied with the agency of God, but not in a way that deals with the systematic apologetics of the knowledge of God. It deals with the knowledge of God before it becomes knowledge. It is the matter of the living and dying of our life. This book explores theologians of the cross in a global flow and proposes an intercontextual perspective of theology.

Stephen B Bevans's Models of Contextual Theology has become a staple in courses on theological method and as a handbook used by missioners and other Christians concerned with the Christian tradition's understanding of itself in relation to culture. First published in 1992 and now in its seventh printing in English, with translations underway into Spanish, Korean, and Indonesian, Bevans's book is a judicious examination of what the terms "contextual theology" and "to contextualize" mean. In the revised and expanded edition, Bevans adds a "counter-cultural" model to the five presented in the first edition — the translation, the anthropological, the praxis, the synthetic, and the transcendental model. This means that readers will be introduced to the way in which figures such as Stanley Hauerwas, John Milbank, Lesslie Newbigin, "and (occasionally) Pope John Paul II" need to be taken into account. The author's revisions also incorporate suggestions made by reviewers to enhance the clarity of the original three chapters on the nature of contextual theology and the five models.

Minjung Theology is introduced here through theological biographical sketches of its main representatives. They formulated a protestant liberation theology under the South Korean military dictatorship of the 1970s and 80s. Their strong emphasis on the suffering (han) of the people (minjung) led them to the formulation of a genuine theology of the cross in Asia. Volker Küster explores the reception of Minjung Theology and raises the question what happened to it during the democratization process and the rise of globalization in the 1990s. Interpretations of art works by Minjung artists provide deep insights into these transformation processes. Prologue and epilogue abstract from the Korean case and offer a concise theory of contextual theology in an intercultural framework.
People as the Subjects of History

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